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Contributed Notes.

LEXICAL NOTES.

שמר, Amos 1:11.

The last half of Amos 1:11, from וַיִּטֶּרֶךְ on, has created some difficulty. Pesh., Vulg., Olshausen, Wellhausen, Driver, Nowack read therefore, instead of וַיִּטֶּרֶךְ “and his anger *tore* perpetually,” וַיִּטֶּר “and he *retained* his anger perpetually;” this would make it parallel with שמרה in the next line. Instead of נִּ שמרה they read either שמרה לנצח or שמר לנצח “his wrath he kept (it), *i. e.*, nursed, cherished (it) forever.”

But the figure of the anger as tearing, “rending its victims like some wild animal,” is not so startling in such a vigorous prophet as Amos; besides, it occurs in Job 16:9. And then, it is not at all necessary to regard the ה in שמרה as suff. fem. referring back to עברתי, and the subject as being Edom. It is quite natural to translate:

“His anger tore perpetually,
while his fury watched forever.”

It may be objected—and justly so—that the parallelism between the ever-tearing anger and the watchful wrath, which is always quick to see an opportunity to break loose, is not close enough.

Here the Assyrian comes to our aid. In Assyrian we have a root שמר meaning “to be impetuous, violent, wild, to rage,” etc.; *cf.* Friedr. Delitzsch, *HWB*. Now, I think it is very probable that we have the same root in Hebrew, so that, instead of supplying אפו in passages (*e. g.*, Jer. 3:5) where the context requires שמר the meaning “to be angry,” we have the root שמר meaning “to be angry, to rage,” as in Assyrian. The root is not borrowed from the Assyrian, but is a common Semitic root; but the Assyrian has now pointed it out to us.

So I would translate here, pointing שִׁמְרָה,

“His anger tore perpetually,
while his fury raged forever.”

The powerful pictures are in a wonderfully harmonious parallelism. This suggestion has, so far as I know, never been made before. It explains the two lines much more forcibly than the emendation, which changes the strong verb טרף into the weaker נטר—without explaining how the פ is to be accounted for—and then, to harmonize the second line with this, changes the text again.

אָהָה, Deut. 33:21.

The clause in the second half of the verse **וַיִּתֵּן רָאשֵׁי עָם** is so difficult that Driver, *ad loc.*, says: "The text can hardly be made to yield a tolerable sense." It is true, if **אָהָה** means here "to come." For it is easily seen that the translation "he came (to?) the heads of the people" gives no sense in the context where it stands. Besides, the accusative of the person with **אָהָה** is difficult; *cf.* Driver, *ad loc.* No plausible emendation has been offered yet, so far as I know.

All difficulties disappear, if we take for **אָהָה** the meaning which the corresponding Assyrian verb *atû* has, "to see, to look out, to choose." We get a fine parallelism and a very good sense:

"And he looked out a first part for himself,
For there a commander's portion was reserved:
And he chose (looked out) the heads of the people,
He executed the righteousness of Yahweh
And his ordinances with Israel."

No better parallelism than between **וַיִּרָא** and **וַיִּתֵּן** can be desired; and the sense is as good as can be wished. The strong military tribe Gad receives a portion which is worthy its position as commander. His office as a commander is described in "and he chose the heads of the people," etc.¹

אָשֶׁר, Isa. 1:17.

The versions take **הַמְּוִץ** in **אָשֶׁר הַמְּוִץ** as part. *pass.*, "the oppressed." Now, while it is perfectly possible to regard **הַמְּוִץ** as part. *act.* (*cf.* **עֲשׂוּךְ**, Jer. 22:3, which can be nothing else but active), the whole connection favors the passive meaning. But then **אָשֶׁר** in the meaning "to lead" is difficult. I suggest to compare the Assyrian **אָשֶׁר** "to take care of someone" and to translate with the LXX, *ρύσασθε ἀδικούμενον* "take care of (protect) the oppressed" (*cf.* R. V.). It is not altogether necessary to punctuate **הַמְּוִץ**, though one may do so.

This derivation of **אָשֶׁר** seems to me to fit here better than the derivation from **אָשֶׁר** pi. "to lead."

One may, of course, derive **אָשֶׁר** from **אָשֶׁר** pi. "to esteem happy;" *cf.* **אָשֶׁר** and compare Assyrian **אָשֶׁר** "jemandem Heil widerfahren lassen, jem. begnadigen" (Delitzsch, *HWB.*), and translate "make the oppressed happy." But this does not express, according to my judgment, the shade of meaning required by the context. I do, however, believe that this root and the root meaning "to take care of" are identical. Delitzsch, *HWB.*, derives them also from the same root in Assyrian.

¹It may be, though it is by no means certain, that the Hebr. **אָרַת** "sign," Aram. **אָת**, Syr. **ܐܬܐ**, Assyrian *ittu*, is connected with this root **אָהָה** or **אָהָה** "to see." The meaning of **אָרַת**, etc., would point in this direction, but there is no certainty about it.

זָר, Isa. 1:7 (and often).

That the sense of "strangers" for זָרִים does not fit in many passages has been seen long ago. The meaning "enemy" is required, and we must compare the Assy. zāru זִיר "to hate," zā'iru "one who hates," "enemy." Compare נָכַר "to be a stranger," Assy. "to be an enemy." Also compare גִּיר.

רִגְמָה, Ps. 68:28.

That רִגְמָה here has nothing to do with רָגַם "to stone," and thus a stone heap, therefore a crowd of people (!), is plain. But it is not necessary to change it into רִגְשָׁם in order to get the meaning "humming crowd," as Hupfeld, Cheyne, *et al.* do. For the Assy. rigmu "Geschrei, Ruf, Getöse" (Delitzsch), from the root ragāmu רָגַם "to cry, to call," shows that we have in the corresponding Hebrew word רִגְמָה exactly the meaning which the context requires. Compare רִמּוֹן.

פָּחָה, Isa. 42:22.

I would suggest to compare it with Assy. piḥû פָּחָה "verschliesen" (Delitzsch), and to translate "locked up in prisons are they all together." This is favored by the context and parallelism. That פָּחָה = פָּחַח cf. Gesenius-Kautzsch, § 30.

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NOTES ON SOME PASSAGES IN AMOS.

3:12.

A. V., R. V., Targ., Vulg., LXX connect בַּפֹּת מִטָּה וּבְדִמְשֵׁק עִיר with הַיֹּשְׁבִים בְּשִׁמְרוֹן; so also modern commentators (Wellhausen, 1893; Driver, 1897; Nowack, 1897). No satisfactory interpretation can thus be elicited. Wellhausen (p. 75) suspects that "in dem corrupten בְּדִמְשֵׁק selber das nothwendige Analogon zu בַּפֹּת steckt;" in that case the connection mentioned will presumably have to be given up. The authors of the accentuation, with a fine instinct, certainly connect the last four words of the verse with יִנְצֵלוּ (the זָקָה marks off הַיֹּשְׁבִים בְּשִׁמְרוֹן as parenthetical). Read הִבְשִׁיחַ (cf. Kimḥi; the ה is not "pleonastic," but a misread and therefore repeated ב; similarly the מ is a repeated ש; we have, of course, the Old Hebrew characters in mind). The ב is the ב of accompaniment (Briggs-Brown-Driver, s. v., III, 1b; compare especially Arabic usage). Hence נִצֵּל ב means "escape with, save, rescue" (del. in the *Lexicon*, p. 664, b, "be torn out or away;" מִפִּי הָאֵרִי is incorrectly supplied; rather הָאֵרִי מִפִּי). שׁוֹן עִיר is certainly possible; compare מִפִּי עִירָא דְעִירָא, Levy, II, p. 415, b; Jastrow, p. 673, a; also רָגְלֵי הַשְּׁלֹחַן Exod. 25:26 (observe also in the same